1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

342 513 are made like tombs, surrounded by skins. These men are always naked, covered only with a buffalo robe. * * * * Their fort 251 is full of caves, in which are stored such articles as grain, food, 436 fat, dressed robes and bear skins. They are well supplied with these; it is the money of the country. The more they have of it 304 the richer they believe themselves to be. They are fond of tattooing, but never more than half of the body is tattoed, both of ●285 men and women. They make wicker work very neatly, flat and in baskets.

Pottery. "They make use of earthen pots, which they use like 323 many other nations for cooking their food. They are for the most part great eaters; are eager for feasts. They brought me every 261 day more than twenty dishes of wheat, beans and pumpkins, all cooked. Mr. de la Marque, who did not hate feasts, went to them continually with my children. As I did not go to them my share 141 was sent to me. The men are stout and tall, generally very active, fairly good looking, with a good physiognomy. The women have not the Indian physiognomy. The men indulge in a sort of ball 526 play on the squares and ramparts.

000 "On the evening of the 4th the Sieur Nolant and my son arrived, well satisfied with their journey, having been well received and strongly urged to remain longer. The fort is on the bank of the river, as large again as this; the squares and streets are very fine and clean; their palisade is in the best order and strength; the whole built in the same fashion as the one in which we were. From what they could hear all their forts are alike; who saw one saw all, with this difference, that some were much larger than others. The nearest to the Pananas that the river appeared to go was, according to the compass, southwest by south, by signs given to them; the lower part may go to the sea to the southwest by west. They were often amused by broken talk; not being able to answer questions put to them, they answered something else, for want of understanding. The waters of their rivers come down with great rapidity, having many shoals. The water is not good for drinking, being brakish. We have constantly found from the last mountain almost all the marshes and ponds brakish or sulphurous. What they could understand was that on the lower part of the river there were men like us, who made cloth and linen, were very numerous and had wars with a large part of the Indians. We saw that it was useless to question them, as they

1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

even the few surviving Mandans were driven from their own huts. Subsequently these tribes were again thus afflicted, and from one who was then stationed at Fort Clarke and an eye-witness of the fact, I am informed that suicide was committed by the victims throwing themselves over the bluffs of the river to the rocks below. De Smet states that both the smallpox and cholera created havoc among the northern Indians in 1851." (p. 227.)

The making of glass beads by the Mandans and Aricarees is alluded to by Wheeler, who says:

Glass Beads, Etc. "The Lewis and Clarke narrative for March 16th describes a process for making glass beads known to the Mandans.

"The Indians did not make the glass itself. This they obtained from the whites, but there is evidence that, prior to the appearance of the traders, they used obsidian, or natural glass, for this purpose. Dr. Matthews, as late as 1870, had flat triangular blue glass pendants made to order by an Aricaree woman, he furnishing the glass.

"These people also made unglazed pottery, mats, and baskets, ladles and spoons, from the horns of the Rocky mountain sheep (Ovius Montana) and the buffalo, and from the shoulder-blades of the bison they fashioned the hoes with which they hoed the ground in very early time. Since the whites came, the crude implements of the old days have been mostly supplanted by our household, garden, etc., utensils; but, in 1902, I purchased a fine sheep-horn ladle apparently in daily use still." (p. 228.)

Steinbreuck's Observations. Hon. E. R. Steinbreuck, field officer of the State Historical Society of North Dakota, makes the further statement to the writer, in a letter dated May 24th, 1908, concerning the Mandan deserted villages, and their former habitat, as follows:

Unsolved Problems. "I think it is a difficult and as yet unsolved problem, to write the history of the Mandans, as aborigines of South Dakota. We have the end of the trail, not so the beginning. We don't know for certain where the Mandans came from. The end is in North Dakota and that is also the beginning of the traditions of the present Mandans. Their entire knowledge of their origin is limited to the Heart river region in North Da-

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

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FIG. 4.—Mrs. Good Bear

[p 5]

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

garters and belts of buffalo hair. But they did make string and willow matting. There is an account of a mat used on the seat before the fire. Henry[1] says that the mat was of small willows of equal size, fastened together by thread of native make passed through each stick about one foot apart. The mats were ten feet long, four feet broad, and the two ends for two and a half feet were raised slanting from the ground and supported by a kind of sofa. Verendrye says they made wicker work very neatly, flat, and in baskets.

The Mandans used snow-shoes which were only about two and a half feet long.[2] For their dyes and paints they made use of the following: red obtained from buffalo-berries, black from sunflowers, and yellow from a kind of moss which came from the Rocky Mountains. Blue, red, black, yellow and white clays were also used.

An indispensable article of the full dress was the fan. These were made from the large plumes of the eagle, hawk, crow, and a number of other birds, depending on the rank of the owner.

The Mandan pipes differed a trifle from those of their neighbors, being less ornate.[3] They were either of stone, black clay, or yellow clay painted black. The stone pipes were obtained mostly from the Dakotas. Pipes with wooden bowls, lined with stone, were also used. The stem was long and round or flat. Catlin describes one pipe as of red steatite (catlinite) with a stem three feet long, half its length wound with braids of porcupine quills. They also had the calumet pipe which will be considered in connection with the ceremonies.

The Mandans and their neighbors the Arikara and Hidatsa made glass beads, an art which they claimed was taught to them by the Snake Indians. They did not make the glass but used glass obtained through the whites. Lewis and Clarke[4] give a short account of the manufacture of beads which is exceedingly interesting. It may be thus summarized. The secret is known only to a few. Glass of several colors is pounded fine, each color separate; this is washed in several waters until the glass stops staining the water. They then take an

[1] Op. cit., vol. I, p. 340.
[2] Ibid., p. 301.
[3] Maximilian: p. 300.
[4] March 16, 1805.

3: Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

probably where a handful had been thrown. One of the stem ends of a squash was found and showed by its shape that the vegetable had not been of the flat, summer squash variety. The seeds were of two or perhaps three sorts. First there was a long, narrow seed resembling some of the large gourd seeds. The other type was much thicker through, and apparently represented two varieties, judging from the difference in size. One of these was as long as the first mentioned, but as has been said, was thicker. The second, of the same shape, averaged very little over half as large. 172X 241

The small black seeds above referred to were found intermixed with the other vegetable remains in the layers. They had a hard shiny shell and thus even when not charred had lasted well. The charred ones, however, were in much the best state. Seeds of this genus of plants are eaten in South America, and are decidedly valuable for food, and, although there is no mention of their use as food by the Mandans, they may have been so used.

In addition to the vegetables themselves there were other finds of vegetable origin. Among these were objects of bark, wood and grass. The most notable of the bark finds were two large pieces of birch bark, found together in one of the pits. These have perforations where they had been sewed and probably formed a part of a basket or box. The birch is not found within one hundred miles or more of this region, and the bark receptacle must have come through trade with some more eastern nation. Other finds were three or four flat disc-like coils, about four to five inches in diameter, with a hole in the center. These were made of the very thin inner bark, probably of the cottonwood, in the shape of a mat and bound around the outside with another strand of the same bark. It is very likely that these are identical with the stands upon which the pots were set, as described by Henry. In one place a small quantity of bark flakes was found, and it is barely possible that these may be remnants of smoking materials of *Cornus*. 172X 285●

The only article made of grass was a small charred piece of cord, although burnt grass occurred frequently in the black layers, and decayed grass or hay was found as a lining in the 172X 283

675 it is gone in an instant, and search would be in vain; everyone
673 would wish to appear innocent, although they are not offended when accused of stealing, but laugh the matter away. .....We paid
437 our landlord for board and lodging, as well as the care of our horses,
177 and of the articles left under his charge, as we never expect the least favor from any of these fellows without recompensing them accordingly. He appeared very well pleased with the following articles, which we gave him: 60 rounds of ammunition, 4 large knives, 2 awls, 1 fathom of tobacco, 1 steel, 5 flints, 1 dozen hawk-bills, 2 worms (wormers for guns), and 1 dozen brass rings....

609 [332] My host was so obliging as to give up to me one of his
574 own best beds, well surrounded with dressed leather. We had a plentiful supply of corn and beans, and were soon invited to several huts, where we [333] were treated with a very palatable dish of
[431] pounded peas and parched corn; but it is customary for invited guests, on leaving, to present the master of the hut with a few inches of tobacco, for which he always appears very thankful.

728 [335] About 30 Big Bellies soon arrived on horseback, at full speed; they brought an interpreter with them. This party consisted of some of the principal war chiefs, and other great men, who did not appear well pleased, but looked on the Pawnees with disdain.

● 285 [339] ...seated on a mat made of small willows of equal size, fastened together [340] by threads of their own manufacture, passed through each stick about a foot apart.

342 [340] Seldom more than one family occupies the same hut.

437 [342] We paid the young men for taking our horses across the
177 river, and the women for assisting us with the canoes. The total cost was: 1 fathom of tobacco, 4 knives, 6 flints, 6 awls, 6 worms [gun wormers—analyst], and 10 balls. I also paid my landlord for the time we might remain here, which I supposed would be about ten days for three persons, including board and lodging, stabling for our horses, and care of our property. They make no price, leaving that to the generosity of guests, and should the payment be too little they still appear to accept with gratitude; but the visitor is afterward left to take care of his own property and horses in the best manner he can. It is impossible to get the most trifling service from the natives without immediate payment; not even an inch of cord will they part with without receiving something in return. It is true a trifle will please them, and they are

[P. 384(D)]